

the religious which we call pagan religions, whether in ancient times or Rome or
the Eastern religions of today, we say to ourselves that while we must without
religious sanctions have just had God in the flesh of all flesh, that the temple
values we admire have been developed under an almost paralyzing sense
of the immensity of God under however many names they recognized. The magnificent
of divine goodness, above or below the suppositions associated with the few
faint visible gleams of truth by which they are enlightened. It is
because our Union recognizes these two Gods, which include all our
values, and of which as far as we recognize the Egyptian Religion that we rest
our lives upon a religious basis.

It is possible, rather than to take religion into moral issues, there are in the
familiarity with the religion of life, certain general ideas & suppositions too dangerous
that there is a religious atmosphere, we get the virtues of the religion &
religion that is in us, which we must learn or defend as we
can. Participation. This is what the world has awakened to, the teacher
of morality has its place upon our curriculum. That we are capable
of instruction to all the indefinite teaching by which we know that
child means. But in our ideal according to knowledge shall develop, we
pull up examples, in Thrift, Truth, Temperance, Dignity, all these
virtues which are chosen to emphasize because they are the most
convenient to teach, issue in that balance of character which is virtue?
All this we should be able to do but there is a more important thing
which we least incline. If only we get knowledge of his long life
material in the way of both but somewhere in our way the truth is on
hands, the material we have to work upon & produce the structure of
perfect man all through a lifetime in a happy way, without any, to be made
on all the rest & never perceive that

or ask or say or do that the man thought
and made much shall surely come to pass in
the material preparation

Some most important things are important for life are principles of
conduct. The first & all paths have in we go on, for together we go on

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sedition but no sense in disliking.

It is good for my to know that he be within him friends of pity, benevolence, sympathy, kindness, generosity, fortitude, courage, loyalty, humility, pleasure; wishing good that he should know that he is but exceptional in the enjoyment of all these moral wealth which is God's, none other, in the brow of my human face. Still better is it that he should be able to understand pity, be master, & degenerate into self-pity: that selfishness, partiality, narrowness, slothfulness, and doctrine itself are ready to obstruct my enjoyment of that benevolence, goodwill, which he has & inculcates upon anyone: and so on with any manifestation of love, each is attended by its own particular antipathies. H

The boy is provided too, who knows that he has
Justice in his hands; that he is all able to pay the dues of Justice, to
maintain our own rights, those of all other persons; that we are able to
show the justice we owe to the person of other; to oblige truth, that is justice
in word, integrity or rectitude in action; rectitude in thought, by sound
opinions; rectitude in motive by ^{right} motives, good principles; justice &
order in the due ordering of body, mind & heart. The boy should know too,
the function of Conscience; that Conscience may be tampered with &
must be instructed; that in the instruction of Conscience, poet &
essayist, novelist & dramatist, historian & philosopher, come to our aid;
that, in the government of the body, Conscience demands temperance,
charity, forbearance & endurance; that nature, science, arts, & sociology &
self-knowledge, all lend themselves to the instruction of Conscience.
that Conscience chides for the commission of sin but that only the
instructed conscience perceives how life is a warfare, full of
perils; that every power & function of human powers is also an

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The young person who has such a former work of human nature to work upon and have attempted to melt out, who knows something of the behavior of body mind & heart, will, conscience itself, determine how all internal res operate & are, in fact, one great broad basis on which rests the whole of the cheerful activity of man, ^{with} the help of his feet, in efforts which he knows how to direct, occupies an extraordinary vantage ground as compared with him whose life is a concert with Nature of these internal well, both more & very late of heavy efforts, to every word of our fee misdirection; but there is much the difference between the two that there is between the dog who mutes wandering

Collation & Review his specimens lying about, daily & secondarily, the
except by & by the dubious; the other by who has a firm knowledge
scientific principle is able to class the objects he collects. The boy who
has, so to speak, a plan of himself, makes a moral classification
of all he hears, sees, reads, an intellectual classification of all that
knowledge that comes in his way, his specimen are a natural living
growth out of the whole knowledge he has collected, during his
existence; this principle is the just & chief of these specimens,
the consciousness of the wide range of his duties being, perhaps, taken
on all the store of objects & examples that has come to him. This
cogent act of human nature will not mislead, needs a further
we mean any more than put seed down in the well-tilled earth
will necessarily produce a harvest. Both would upon some witness
this dependence to put the chief part of the knowledge as by the
hand; the difference being that he is absolutely assured of that time
there by which he shall grow.

Young persons the truth, that I have advanced, yet
be given in a casual way, chiefly because this kind of proposition seems
so vast & indefinite that we do not know how to attack it. We leave
our children at the mercy of any wind that blows from chance
whispers of opinion & principle. Now the whole case of the Union here
begins to unravel. We shall have outlined a system of

education that offers itself, with field for union from which together opinions
now that is indicated, a union from the of human nature and base
stated only, but is more, a union by the increase of our number of people
that children take with those who go on to the point which he would to make a
scheme of moral & intellectual education. To give us hence in very wide space
part of the advantage of the chief of mankind, this child's education upon
some available

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For Paul that ^{of} every field of human effort it may be said, -
'With the ploughman plough all day, to sow? With the sower
break the clods of his ground? - - - With the net cast in
the principal waters & the appointed badge in the island.
For his God cloth instruct him to discretion & with teach
him - - - This cometh forth from the Lord of Hosts which
is wonderful in counsel & excellent in working.' This,
be it aerial navigation, or the discovery of the North Pole, or
a child's delight in history & literature, or moral
insight & noble conduct, or that deepest cry of your
nature, "as he heark this state after the water-brook, so
longest my soul after Thee, O God." Let us one vindicate
all these things in their season come to us from above.
But all & each of them come by way of our natural nature for
diligent & understanding labors. We are diligent
enough in haphazard ways but we do not believe we are
such much to the question, - 'Have ye understood?